

Olive-Tree



WHAT
ARE THESE TWO
OLIVE TREES ETC
CEPH 4:11-14

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. II 3, 4

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11.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1904.

11.

QUESTIONS OF THE HOUR.

LOYALTY TO CHRIST CONQUERS THE WORLD.

REV. J. M. FOSTER, BOSTON.

The fifteenth chapter of First Corinthians is perhaps the grandest passage ever penned. The apostle plants the foot of the golden ladder in the empty tomb of our Lord, and then ascends round by round until he reaches the throne of God and the redeemed in glory assembled before Him. Then he draws this practical inference: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." This is the watchword of the sacramental host in the enterprise of taking the world for Christ.

What is the duty enjoined? I answer, **It is tenacious adherence to the truth.** "Be ye steadfast." The Greek word means "a seat." The summit of a high hill overlooking Edinburgh presents the appearance of a chair, and it is called "Arthur's Seat." Truth is a fixed and sure support. Human speculations and errors are a quagmire. Farmers have seen cattle swamped in a marsh, and their great strength in struggling to get out only caused them to sink deeper. That is an emblem of a great mind mired in human errors and struggling to escape. Truth is a solid rock.

"He took me from a fearful pit,

And from the miry clay;
And on a rock He set my feet,
Establishing my way."

A railroad bridge is built across the Frith of Forth a few miles above Edinburgh at Deleny. It is two miles long. It is built on the cantilever principle. It is one of the triumphs of modern engineering. That bridge existed in the brains of the architect before his pencil touched paper. Then the plan and specifications were minutely drawn out, and then the bridge was built according to the pattern. They dug deep and planted the piers upon the rock. Upon these piers the cables were hung, and the bridge that spans the chasm was suspended upon them, and a safe highway made for travel and commerce. Sin has created a great gulf between God and a guilty race. In the incarnation and death and resurrection of Jesus Christ, a bridge has been built, connecting earth and heaven. The foundation upon which it rests was laid in the decree of God in the councils of eternity. The plan of this gospel bridge is revealed in God's Word. The business of the Church is to call the attention of the nations to this bridge, and to persuade men to accept of Jesus Christ as "the way, the truth and the life." Six times in the New Testament we are exhorted to "stand fast." To do this there must be something to stand on, and strength to stand. A man may be strong as a giant, but if he stands in the quick-

sands he will go down. A man's foot may be on the rock, but if he is weak as a rag he cannot stand. God has given us His truth to stand on and His Spirit to strengthen us. "Stand fast in the Lord and in the power of His might." There is a spur in the Grampian Hills extending out into the sea, called "Crag Elechie." The Highland warriors have adopted for their battle cry, "Stand fast, Crag Elechie!" And whether at home or abroad, whether resisting or making a charge, when this cry goes along the lines, they assume the solidity of the mountain that overlooks their thatched-roof cottages, and they are invincible. The soldiers of the cross have as their battle cry, "Stand fast in the Lord!" On board the "Baltie," Miss M. Murry, of the J. Hudson Taylor Inland Mission in China for twenty years, gave me a little book entitled, "Pastor Hsi, One of China's Christians." It is a fascinating story. Hsi (pronounced Shee) was a Mandarin, a graduate of the university, and a Confucianist. He became a victim of the opium habit. He hated Christianity, but went to the Mission hospital to take the treatment. There he was cured, and also taught the story of Jesus and His death for sinners, and the power of His blood to cleanse from all sin. He found unspeakable peace in believing on His name. He set up the family altar, and banished all idols from his home. His singular kindness and gentleness won his wife to the "Jesus way." God blessed his industry with abundant harvests. He set up a hospital of his own to cure opium smokers. Many were cured and many believed on "the name of Jesus," by whom they had been healed. The villagers besought him to be their chief magistrate. He refused because they worshipped idols in the temple. But they agreed to close their temple and abolish their feast days and observe the Christian Sabbath if he

would be their ruler. And for three years he was their mayor. Expenses were cut down, justice administered, and all prospered under his administration. He was a thoroughgoing national reformer. But trouble came. His wife seemed to become like those possessed of devils in the days of our Lord. Pastor Hsi believed in following the Master's directions. He fasted and prayed for three days. Then he laid his hands on the head of his wife and said, "In the name of the Lord Jesus, I charge you to come out of her and go no more in." And in a moment she was cured, and was henceforth troubled no more. The fame of this wonderful work spread like wildfire through the country round about, and multitudes came to be healed, so mightily did the word grow.

Again. **Uncompromising opposition to every assault made upon the truth.** "Unmovable." That hollow shell of a dead tree is steadfast in calm weather, but not unmovable in the storm, for the wind blew it down. But the great green oak is steadfast in the one ease and unmovable in the other. The mere formalist may do well in prosperous times, but when persecutions arise he is swept away. The trial must come. God's people enter the Kingdom through great tribulation. Patient in tribulation, the Apostle Paul could say, "In labors more abundant, in strifes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and

thirst, in fastings often, in cold and nakedness." Patient in tribulation, the Syrian hermit, Calimachus, came from the East to Rome, and, resolved to put an end to the gladiatorial shows, rushed into the midst of the amphitheatre, and, throwing himself between the combatants, received a sheaf of spears in his own bosom, and by dying put an end to those inhuman spectacles. Patient in tribulation, the beloved Athanasius was banished ten times from his beloved flock in Alexandria, and spent twenty years in exile. Patient in tribulation, the dauntless St. Boniface penetrated the cold forests of Germany, lifted his ax upon the sacred oak at St. Geismar, surrounded by a vast concourse of heathen, who stood in breathless expectation of seeing him riven through by the thunderbolts of their outraged god, converted all Hesse, and fell a martyr while evangelizing the Frisians. Patient in tribulation, the Persian Christians endured the bloody rage of Sapor II. for thirty-five years, when 16,000 ministers were executed, and the number of martyrs among the laity surpassed all computation. Patient in tribulation, the Reformers endured the awful storm that burst on their devoted heads. The cloud of Roman Catholic superstition, at first no larger than a man's hand, grew until it covered the whole heavens; the thunders from the Vatican became louder and more ominous; the lightnings from the Spanish Inquisition slew the flock of God. At last it burst, like an awful waterspout, rending, crushing, destroying all before it. But it made way for the first Great Reformation. Patient in tribulation, the Cameronian Covenanters went forward along their perilous and blood-dyed pathway, undismayed and invincible, until the progress of their persecutors had been, like that of the Roman Conquest, characterized in such brief and terribly emphatic

terms by the historian, "They made a solitude, they called it peace." Patient in tribulation, the venerable father of Cameron, in prison at Edinburgh, when the head and hands of his son, who "lived preaching and praying, and died fighting and praying," were brought to him, he took them in his hands and kissed them, saying: "I know them. They are my son's. It is the Lord. Good is the will of the Lord." Patient in tribulation, the wife of Bradford, the worthy daughter of John Knox, when asked to persuade her husband to recant and be released from prison, holding up her apron, said: "I would rather keep his head there." Patient in tribulation, Rutherford, in prison at Edinburgh for his faith in Christ, said: "They may shut me in the dark prison, but they cannot shut out God. These archers may shoot my body, but they will only set my soul free to go to Christ." These martyrs gave Scotland and the world civil and religious liberty, and from their urns their dust calls us to be faithful to the trust they purchased and bequeathed to us as a precious heritage. Patient in tribulation, John Brown went to Harper's Ferry in 1859 and gave slavery such a blow that it reeled and staggered, and in four years was stone-dead. Like Samson, he slew more Philistines in his death than in his life, and consummated the hopes of the abolitionists in this land. Patient in tribulation, the National Reformers have been assailing the political atheism of our civil institutions, bearing, for Christ's sake, with the apathy of the professed friends of the Saviour-King, and carrying the load of contempt which it involves. Patient in tribulation, the anti-sewer lodge workers have entered the field. Like David, their hearts have been stirred as they hear this giant of the earth, Goliath by name, defying the armies of the living God. They

are running to meet this enemy with the sling and the stone, and he is now to fall before them. "And they overcame by the blood of the Lamb, and by the word of their testimony." And patient in tribulation, the Christian missionaries withstood the shock of the Boxer uprising in China in 1900, and 40,000 converts suffered martyrdom. God allowed Satan to possess men, body and soul, when our Lord appeared, that in casting Him out men might be convinced that He is the Christ. God allowed the opium traffic to be forced upon China and the people debauched, that by curing them the Chinese might be convinced that the religion of Christ is of God. And when these Chinese converts gave their lives for Christ's sake in the cataclysm produced by the Boxer movement, men recognize that Jesus is God manifested in the flesh, and able to save to the uttermost them that come unto God by Him.

A bridge over the Tay is similar to the one over the Forth, and built by the same railroad company. The first Tay bridge was like the present one. But a girder was used that should not have been. It looked well outside, but was rotten at the heart. And it served well enough in ordinary circumstances. But a great cyclone came up the Tay one night while a train loaded with passengers was crossing. And it felt every bolt and bar and girder, and tried them all. At last it touched that deficient girder and rent it. That made the strain on the others too great, and the bridge gave way and the train was thrown into the river, and all perished. Every man's work is tried, and every man is tried. Whatsoever things are true, and honest, and lovely, and of good report, stand. But the false go down. These are testing times. "Yet once more I shake not the earth only"—evil government—"but also heaven"—the Church. "And

that 'yet once more' signifies the taking away of those things that can be shaken, that the things which cannot be shaken may remain." The evangelical churches are being shaken. Only that which is unmovable can remain. Covenanters are tempted to abandon their high position. But our confident answer is: If it was the duty of our fathers to waste their lives upon the high places of the field, and to give their lives at the stake and on the scaffold, glorifying God in the fires, it is our duty to live for them and by them, and to hold fast that which we have, that no man take our crown. Covenanters are tempted to lower the standard of Covenant attainments in the foreign field on the specious plea that we must not impose the standards of the home Church upon converts in the foreign field. But our ready answer is that moral and spiritual truth and duty are not local and temporary, but universal and permanent. And what is right and obligatory in one place is the same in all lands. If it is our duty in America to sing Psalms only in God's worship, it is the duty of Christians in Syria, Turkey and China to do the same. If it is our duty to separate from immorally constituted government in this land, it is their duty in those countries also. Christ's witnesses must tell the same story and pursue the same course everywhere. "Whereto we have already attained, let us walk by the same rule, let us mind the same things."

On that day when, at Waterloo, the destinies of empires were trembling in the balance, a courier from the part of the field where a regiment was being hard pressed by the soldiers of France, dashed up to the commander-in-chief, represented the peril in which his men were placed, and asked reinforcements. The Iron Duke, knowing that all his available forces were in action, but convinced that it was necessary for

that regiment to hold its position, replied "Stand firm." Soon another dashed up, explaining the increased peril; still the same reply, "Stand firm." Yet another, one of the highest officers in command, stating that the regiment was being decimated, and they must yield if not sustained. Again with throbbing heart the calm reply, "Stand firm." "All right," responded the officer, as he galloped off, "you will find us there." And they were found there, every man fallen with his face to the foe. But the victory was won. The despotism that menaced Europe and the world was thrown off to rise no more. The Captain of the hosts of the Lord calls upon every soldier to stand firm, and every loyal soldier will.

Still again. **Unceasing activity in the Master's service.** "Always abounding in the work of the Lord." The gospels are a record of what Jesus began both to do and to teach while here. But since He ascended to the throne and sent His Holy Spirit, He works in and through His people. And the Acts of the Apostles is a record of what He began to do and teach through His Church. And the history of Missions is the record of what He is doing to-day in all lands in gathering together into one Church all those for whom He died, and who are by His grace to be organized into a kingdom of priests—a holy nation, a peculiar people, zealous of good works. This is not sufficiently accentuated to-day. Our Lord went about continually doing good. The disciples went everywhere preaching the Word. In Corea the test of discipleship is the fact that the professed follower of Christ has led someone else to Christ. In China every convert becomes a missionary, and a nucleus for missionary work. This is as it should be in our home churches.

What are the encouragements held out? I answer, **The blessed and glorious hope.**

The apostle had been speaking of the resurrection day, when death should be swallowed up in victory, when the dead in Christ should be raised in power, spiritual, incorruptible, like unto His glorious body, and live and reign with Him in holy blessedness to all eternity. "Therefore," he says, in view of all this, "be ye steadfast."

Again. **We are associated with the royal company of the redeemed.** "My beloved brethren." Moses considered it a great privilege to be identified with the nation of Israel, because they had the covenants and the promises; out of that nation was to come the Deliverer of the world, and He was to establish a Kingdom that was to become universal. Because of this, Moses refused to be called the son of Pharaoh's daughter. He esteemed the reproach of Christ greater riches than the treasures of Egypt, and he had respect unto the recompense of the reward. Many of us consider it a great privilege to be a citizen of the United States, because this is the land of Providence, who caused it to be settled by Christian men with Christian ends in view, who guided them in setting up our civil and religious institutions, and made us a great nation; who has here vindicated the cause of human rights, and who will here vindicate the crown rights and royal prerogatives of the Lord Jesus Christ, who has sent here the representatives from every nation under heaven that they may be by His law and Spirit incorporated into one Christian composite nationality, and by this object-lesson bring all the nations into allegiance to the King of kings. On board the "Baltic" coming over, there was one colored passenger, Rev. D. J. Sanders, D.D., President of Biddle University, North Carolina. He was asked to make an address. He spoke of the Fourteenth and Fifteenth Amendments to the United

States Constitution as being providentially placed there for the protection of the colored citizens. If the vote for them were to be taken now, they would not be adopted. But in 1868 they were adopted with enthusiasm. And they are there to stay. No party would dare take them away. And the high calling of the colored people is to be patient and prepare themselves by Christian education for the privileges of Christian citizenship. And then, standing erect, he said, with the most evident satisfaction: "I am an American citizen. No one can say more than that." But what is all this to the honor of being associated with the Church of God that has lived through the ages, conquered every foe, and will dwell in glory as the bride, the Lamb's wife?

Still again. **We are associated with Christ in this work.** "The work of the Lord." The Saviour said: "My Father worketh hitherto, and I work." The Father has been working from the beginning in creation and providence. The Son wrought out our redemption on earth. And believers carry on this work by His Spirit. And so we labor as workers together with Him. It is considered a great honor to be called by President Roosevelt to be associated with him in his cabinet as his confidential adviser. But what unspeakable honor to be selected, called, and appointed by our Lord to dwell in the secret place of His tabernacle, to behold the beauty of the Lord, to hear His wisdom, and to be sent by Him on errands of mercy. "You have not chosen Me, but I have chosen you, and ordained you, that ye should show forth My praises."

Moreover. **We are assured of success.** "Forasmuch as ye know that your labor is not in vain in the Lord." In the Liverpool Council, Dr. Sanders spoke hopefully of the work among the colored people of the South. They have made wonderful

progress. There are 130,000 farms owned by colored people, valued at \$350,000,000. In addition to these farms, there are 150,000 homes owned by colored people, valued at \$265,000,000. In addition to these farms and homes, they have personal property valued at \$165,000,000. So that while the race came out of slavery and started with nothing forty years ago, they now have nearly \$800,000,000 in property. Forty per cent. of the colored people can read and write, and fifty per cent. are in school. They have 800 practicing colored physicians, and 300 lawyers at the bar, and 30,000 teachers in the schools. They have 300,000 volumes in their homes. There are 450 newspapers and magazines owned and published by colored men. Certainly labor for the colored people has not been in vain. When Dr. Morrison entered China in 1807, there were no disciples of Christ. To-day there are 250,000 native Protestant communicants, formed into native congregations, with native officers and pastors, self-supporting and contributing to the work elsewhere. Surely the labor of the missionaries there was not in vain.

Every summer there is a regatta between Harvard and Yale rowing clubs. They prepare for this long before by strenuous exercise. But one is successful and the other fails. In the race for eternal life, however, all who believe are successful. There is no such thing as failure. God's word shall not return unto Him void.

And once more. **The certainty of reward encourages God's people.** "To him that overcometh will I grant to sit with Me in My throne, even as I overcame and am set down with My Father in His throne." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Rev. J. M. Stewart, writing Sept. 1, sends the following items:

Up to this time there has been no re-appearance of the cholera in this country. Rev. McCarroll and family have returned to Larnaca, although Mrs. McCarroll seemed to be far from being well and strong.

A week ago last Sabbath I was at Gunaimia. The work is prospering there. Teacher Najib is there again for the summer. He has a day school of more than thirty pupils, which we have hope of being able to keep open regularly from this time onward, as there seems to be no opposition from any one in the village. We hope also that there may be none from the Government. We cannot spare Najib from the Latakia schools, but we hope to send another to Gunaimia in his place, after about a month.

On Sabbath morning the house of meeting would not hold all who came. I baptized three children. In company with Teacher Najib and a teacher from the U. P. College at Asiout, Egypt, I made a visit to the Armenian village of Aromo, ten or twelve miles east of Gunaimia, and higher up in the mountains. Although the people are very poor and ignorant, they seemed to be steeped in prejudice against the Protestants, and would not come near us. We stopped at the house of a Fellah (Ansairia), who owns a large part of the village of Aromo. He is by outward profession a Moslem, but at heart an Ansairia. The family are willing to become Protestants, even, in order to secure relief from the oppressions of the Government.

Last Sabbath I spent at the village of Inkzik, where we were allowed the privilege of observing the Lord's Supper.

There were present nine native communicants. Teacher Antonius and family had been called to mourn the loss of a dear child about six months old. The Sabbath being a Feast Day in honor of the Virgin Mary, our meetings were not so well attended by the Greeks as they would otherwise have been. The gospel leaven is at work in the village. The people promised to unite in a petition to the Mission to furnish a teacher for the village, and we hope to be able to do so, God willing. They will furnish a school room and pay for books. I hope to make further reports of evangelistic work soon.

Mersina, Asia Minor.—A letter from Miss Sterrett, dated Naples, Italy, Sept. 30, will show some of the difficulties our missionaries have to contend with in traveling:

We ought to be in Mersina now, but here we are and cannot get away before day after to-morrow. To-day we bought the only two vacant berths in the third-class of a steamer of the Orient Line to Port Said—first and second cabins all having been taken, as was the case with the Italian this week, the steamer we had in view since we landed at Liverpool. The third-class by the Italian is too filthy for anybody to take, else we would have gone by it. From Port Said we can go by the Khedive. Perhaps Dr. and Mrs. McCarroll will reach Cyprus before we reach Mersina. They were in Liverpool before we had left that city.

We have been here since last Saturday, and are staying at the Sailors' Rest, which is in charge of some very nice English people, who are doing a good work among the seamen. Vesuvius is very active now, and last Sabbath evening we could hear

the reports from the explosions, and watched the awful grandeur from the balcony of this house. The inhabitants of a village nearest the crater, on the slopes of the volcano, did not go to bed that night, fearing that the village would be destroyed. The steamers in that harbor, too, kept up steam, ready to leave at a moment's warning. It is said that Vesuvius has not been in such a state of activity since 1872.

Larnaca, Cyprus.—A letter of Sept. 30 from Rev. Walter McCarroll contains interesting items that ought to be read:

In my last letter I told of the persecution in Nicosia. Since that time the excitement has abated considerably, and public demonstrations have largely ceased. Licentiate Dimitriades has been laboring there for the past few weeks, and to-day he relates an experience which might have ended very seriously. He went into a shop with the owner of which he was acquainted. This man sent to a coffee shop and ordered something in the way of slight refreshment. A boy from the shop made it known that the coffee, or whatever it was, was for a Protestant. About one-half hour afterward Mr. Dimitriades was taken with violent pains and vomiting; but fortunately, by the aid of timely medicines, he was not laid up for more than a few days. He considers it a clear case of poisoning. God has a work yet for him to do.

The man Peponiades, of whom I wrote in a previous letter, and who is possessed of considerable means, has made a will, in which he has left the bulk of his property, amounting to some thousands of pounds in value, I believe, to our Mission, appointing myself and two of the brethren executors. The will, however, has some irregularities, and a new one will have to be drawn up if the Mission is to come into possession of the property. It is my

prayer that the Lord will incline him to use his property in carrying on the Lord's work while he is living, so that he can be sure that the money will be used as he directs. Rev. Aegyptiades is now laboring in Kyrenia, and reports that the three brethren there are zealous in laboring for the Lord, and that others are manifesting an interest.

We opened the school in Larnaca on Sept. 5, and have an attendance at present of about thirty boys. I hope that the number will be increased. Besides the opening exercises, Mr. Nishan has two Bible classes each day, one in Turkish, the other in English, and Mr. Alekko Aegyptiades has a Bible class and also a Catechism class. Let me repeat here what I have said previously in a different form: The school work is the hope of Cyprus: and to cripple it by imposing the condition of financial self-support, is folly. Not only should the school not be hampered by such a restriction, but should be freely and generously supported as the agency by which we are going to mould the life and society of the Island. If your readers will turn to a paragraph on page 453 of the June number of the *Missionary Review*, they will find a forcible statement of conditions similar to those in Cyprus, although the cost of maintaining a school would be less and the opportunities greater here in Cyprus. The need is for a boarding school on a large scale, which at first would not bring in large financial returns, but in the course of a few years would attract the boys of well-to-do people, and thus relieve the strain upon the funds. The school, however large and efficient, must exist for the one great purpose of bringing the boys to a saving knowledge of Jesus Christ, and this would be the determining factor in the employment of teachers. Now, if any of your readers are getting weary of this talk about

a school, then let them raise \$5,000 to start things, and I will promise to keep quiet until more is needed, otherwise there will be no rest for them. I wish to ask, at this time, those of your readers who believe in the school as a missionary agency, to unite with me in supplication to the Great Giver of all Good for sufficient funds to erect buildings for the accommodation of one hundred boarders. If it be not the Divine method, and it is so revealed to us, then we will say cheerfully, "Thy will be done"; but it seems to me the Divine method and will for the evangelization of Cyprus.

I cannot say how much I appreciate the article in last number of *OLIVE TREES* on "A Missionary Church." We missionaries could afford to read it once a week for a year. Because we have gotten out to the Mission field does not mean that we have gotten out of the self-life. Oh, for a life hidden with Christ in God!

When last I wrote you I did not know that my mother had passed within the veil to be with God.

What peace when we have done our best

To leave the pilgrim path long trod,
And in yon fields of asphodel

Snow-white be evermore with God!

Beyond the partings and the pains,

Beyond the sighings and the tears,

Oh, beautiful to be with God

Through all the endless blessed years;

To see His face, to hear His voice,

To know Him better day by day,

And love Him as the flow'rs love light

And serve Him as immortals may.

She has gone to her native land, the mother country of her soul. Her works do follow her.

Tak Hing Chau.—Rev. J. K. Robb, writing Aug. 29, says:

I am not at all certain that we are keeping the Church very well posted in

regard to our affairs this summer. The first of July all the workers except Dr. Jean McBurney and ourselves went to Macao. They report a pleasant summer for all except Dr. George, who has been quite unwell. The latest reports, however, are favorable, and we will expect to see them home soon.

The season has been a remarkably cool one for China. The rainfall has been very great, and has extended throughout the entire summer, so far. So long as we have rain, we will have quite endurable weather, and as we are well on toward the end of the summer, we do not expect very much really hot weather, though September is sometimes very hot. But the absence of extreme heat has been very pleasant for us. I have frequently experienced more discomfort on account of heat while living in the United States than I have this summer. The amount of sickness among the Chinese and also among ourselves has been much less than usual—probably due to the absence of extreme heat.

As to the progress that we are making, I can only surmise. I have been holding services each Sabbath morning, and we have a prayer meeting on Sabbath afternoons. Until recently the attendance has been better than I had expected it to be under the present circumstances. But of late the people have been able to work in their fields. The almost constant rains made this impossible for a while, and so our audiences were larger. Since the extreme wet is over for this season, our audiences are considerably smaller. But there is great faithfulness shown by the converts. Two of them are selling Gospels at present. They have been canvassing the whole country round about here for miles. They come in about every two weeks, stay over Sabbath, and are away again on Monday. Their sales on

each trip number from two to three hundred. Those of our members who are able to attend services regularly are of great assistance to me. The men have a Bible class that meets at 10 o'clock Sabbath mornings, and during this summer they have conducted it themselves. When our workers are all here, similar classes of women are conducted by the ladies of the Mission. After services are concluded in the morning, our members always improve the opportunity to add somewhat to what has been said in preaching, for the benefit of strangers who may be present. This, I think, is one of the valuable features of our work this summer. My own efforts at preaching are necessarily somewhat lame, but what I say is always supplemented by remarks and explanations made in this informal after-meeting. I presume the Chinese see my defects in speaking more clearly than I myself do, and feel the necessity of doing something to assist me. But, whether this is their purpose or not, their readiness and manifest pleasure in talking the "doctrine," as they term it, is beautiful to see. A number of inquirers are diligent in their attendance, and we think there will be a number of accessions at our next communion. There are other features of the work that are not so pleasant. I suppose this is true of all missionary effort. But we are happy to say that the encouraging features so far outnumber the discouraging ones, that we thank God and take courage.

We have been getting the news of Synod by both papers and letters. I am glad that the meeting was so harmonious, and an earnest purpose to glorify the Head of the Church so manifest in all the deliberations. We have a right to expect God to bless our work when we go about it in that spirit. We will be glad to welcome Mr. Kempf to Tak Hing. There will be plenty

of work for him, and from what I know of him, he will be glad to do it. The appointment of a physician to Cyprus will be a joy to Mr. McCarroll and his wife. The Lord is going to deliver that island into our hands. It is encouraging to know that there are those who are willing to go to Syria, even if the state of their health will not permit the board to appoint them. Perhaps the happy combination of willingness and good health may yet be found. We shall pray that such may be the case.

A cablegram, received Monday, Oct. 24, announces safe arrival of our missionaries, Revs. A. I. Robb and Julius A. Kempf and Miss Torrence, at Hong Kong, China.

New Hebrides.—A personal letter to Mrs. and Dr. Sommerville from Dr. J. G. Paton contains some items of public interest:

I am only returned from the New Hebrides, where this year we had one of the pleasantest meetings of its Synod I ever was in, and the report from every station read by each missionary showed steady progress in our work. We were sorry that, owing to Mrs. Sandeland and Mrs. MacCausland apparently falling into consumption, we lose two of our excellent medical missionaries, who have had to resign and leave the field. We also lose one of our lay helpers, who, after having been set apart in prayer by Synod as my helper on Anewa, that I might be freer to leave him in charge and go to plead the cause of the Mission in Australia, has resigned its work and become partner with a trader, a great disappointment to us and the Anewans. He is the second lay helper this year who has given up our Mission work to become a trader. All our other missionaries when I left were well and happy in their work. Nearly all the people on

the east and south sides of Tanna were engaged in war, and a considerable number have been shot and wounded; but the Christian converts on the west side of it keep aloof from the war, and are living in peace, trying under Iavis and Lomai to serve God, cultivating their plantations and doing all they can to restore peace in the other districts. The French threaten annexation of the group, and are doing all they can to prepare for it, subsidizing French settlers and steamers largely for work in French interests.

My health is much better than when on the islands lately, and Mrs. Paton is wonderfully well again.

I wish I could say that the missionary spirit and liberality in our Australian churches are increasing; but I fear it is the reverse generally. I am delighted to hear that your Mission in China is so encouraging. May God, by this dreadful war, open up all China and all these Eastern nations for the preaching and reeption of the gospel.

AT HOME.

Allegheny, Pa.—Items from Central Board :

Financial Statement:

	On hand Sept. 1, 1904.	Receipts.	Expenditures.	On hand Oct. 1, 1904.
Southern Mission.....	\$1,875.69	\$59.05	\$123.33	\$1,811.41
Chinese Mission	648.60	105.33	543.27
Indian Mission.....	520.25	774.71	239.13	1,095.83
Jewish Mission.....	55.27	31.54	55.00	31.81
Sustentation Fund.....	155.45	32.94	188.39
	Overdrawn Sept. 1, 1904.			
Domestic Mission	708.03	49.40	2,024.29	1,266.86

Quarterly distribution was made to Presbyteries as follows :

New Brunswick and Nova Scotia.....	\$196.50
Vermont	41.00
New York.....	74.00
Rochester	37.50
Pittsburgh.....	339.50
Ohio	75.00
Lakes	274.14
Illinois	387.50
Kansas.....	492.00
Colorado	360.00
Total.....	\$2,277.04

There was no report from Iowa Presbytery. Clerks should complete their reports before sending them, and use in all cases the Board's blanks.

Chinese Mission.—The enrollment for

the month of September was 14. The average attendance at school was 4 1-9, at prayer meeting 7, and on Sabbath evening 8½. On Sabbath evening, September 18, Ching Peng was baptized.

The examination was conducted in the afternoon by Mr. Robb, who was then en route to China.

Indian Mission.—The school opened on the 12th of September. There are 43 children in attendance. The addition to the chapel is progressing satisfactorily. Rev. W. J. Coleman, D. D., will assist at the ceremonies on October 15.

Southern Mission.—The school opened on the 12th of October. There is an enrollment of 235, not quite as large as in previous years. This is possibly to be accounted for by the increased activity of the Methodists and Baptists. Miss Margaret J. Martin has accepted the appointment, and is now engaged in the school.

Brooklyn, N. Y.—Mr. D. S. Kerr, Secretary, has kindly sent OLIVE TREES for publication the following extract from the minutes of a meeting of the Reformed Presbyterian Congregation, of Brooklyn, held on Sept. 29, 1904, in reference to the pastor's resignation:

The Rev. W. McLeod George, because of his long-continued illness and his conviction that he would not be able to return to Brooklyn for a number of years, resigned the pastoral relationship with this congregation, which he held so profitably to us for nearly seven years. The resignation was reluctantly acquiesced in by us, and the relationship regretfully dissolved by a Commission of New York Presbytery. But in parting with our pastor, dearly beloved by us all, we desire to place on record our feelings touching this most unhappy Providence.

When his desire to resign was made known to us early in June, after his absence of seven months from the pulpit, and of four months from our midst, we could not bring ourselves to realize the necessity therefor, and praying and hop-

ing for his recovery, we delayed action for nearly three months longer, when at the earnest request of Mr. George, we sorrowfully yielded our assent.

Mr. George is an ideal minister, full of the grace of God, and an ideal pastor. To us, as preacher, pastor and friends, he was all that we could wish him to be; and during his stay with us, the love for him of every member, from the youngest to the oldest, grew in intensity.

It is our earnest prayer to God that his health shall be restored, so that all of his great plans for service may be realized, and that his young life shall be lengthened into a good old age, and all of his years be crowded with such fruitful service for humanity as that with which, through him, God blessed our congregation during his pastorate.

And now, we again request the entire Church to join with us in unceasing prayer that God, in His great mercy, will go with Mr. George to his desert home, to which, with his sister, he is returning for the winter, and there give him back the fullest measure of bodily health.

Olathe, Kan.—God having removed from us by death our beloved sister, Mrs. Sarah J. Bell, the Ladies' Missionary Society of Olathe Congregation desire to express and record the sorrow we so deeply feel in the loss we have sustained.

She was an active, earnest worker in the Society, and also in all church work. Though a woman of many cares, her heart and hands always responded to the call of distress and suffering. "Many daughters have done virtuously, but thou excellest them all."

Called to pass through many and sore trials, the loving Father supported and sustained her, and by His grace she was able to rise above them, and her soul was thus made brighter and better until her

work was done, and she was called home.

But while we sorrow, we are grateful to God that for so many years we were permitted to enjoy the company, counsel, and help of our dearly beloved sister. Her life will be an inspiration to us who are left behind to be more active in our work.

We would extend our heartfelt sympathy to the bereaved children and friends, especially to the daughter left alone in the home. We commend them to the care of a compassionate Saviour, who has said, "As one whom his mother comforteth so will I comfort you."

MRS. MARGARET ROBINSON.

MRS. ELIZABETH A. EDGAR,

MISS MARGARET F. EDGAR,

Committee.

Sharon, Ia.—Minute adopted by Mrs. Jennie Edgar's Sabbath school class, Sharon, Ia., on the death of Miss Martha A. Gault:

Since our Heavenly Father has been pleased to call one of our number from her labor here to her reward, we, as a class, recognize God as all-wise, "One who doeth all things well," One who in love calls home the young as well as the old. "God sometimes calls those servants home

Whose years are in their prime;
But He has better measures than
The pendulum of time.
Some workers quickly do their task
Of service and of love,
So their promotion early comes
To higher work above."

Martha was the first one of our class to be called home, and we miss her. Her life was upright, full of hope and promise, and, it seemed to us, was needed here in this world, but the Master saw her work was finished. He spared her much. Many aches and worries would have been hers in this world of sin. We bear testimony to her faithfulness in attending class, and

in the Bible study. We thank our Heavenly Father for this Christian example, and may we, because of it, be more faithful, more humble, and may we each one hear the voice of God saying to us, "Be ye also ready."

We tender our sympathy to the bereaved family, who, in the hope of a glorious resurrection, have laid their dear one away to await the coming of the Lord.

COMMITTEE.

Winchester, Kans. — Resolutions of L. M. Society of R. P. Church of Winchester, Kans., on the death of Miss Anna M. Weir:

Whereas, It has pleased our Father in heaven to remove by death one of our number from her home here to the rest that remains to the people of God,

Resolved, That in this Providence we recognize the hand of the King and Head of the Church, who doeth all things well; and, while the Society has lost a faithful member, the Church an earnest worker, the family a dutiful daughter and sister, and her many friends a Christian helper, we bow in humble submission to the will of the Lord.

That in the death of our sister we are admonished to be more diligent in the Master's service, doing with our might whatsoever our hands find to do, and in this Providence which has called her from suffering to rest, we may recognize God's voice speaking to us, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

That we extend our heartfelt sympathy to the aged mother, brothers and sister, in their sorrow, praying they may find comfort in the Saviour whom she loved.

MRS. SADIE A. MITCHEL.

MRS. CLARA B. MCCREA.

MONOGRAPHS.

THE SABBATH SCHOOL AND THE HOME.

—The following article from the pen of Rev. J. C. Taylor, East Craftsbury, Vt., which appeared in a local paper last spring, has been handed to us for publication in *OLIVE TREES*. It deserves the widest circulation.—

Teachers in our district schools realize that the scholars show in their school life what their homes are like. The same is true in a very marked degree with Sabbath school scholars. It makes a great difference in the Sabbath school whether or not children are trained in Christian homes. It is a good work to interest and bring into our Sabbath schools the children of those who are not Christians. By so doing we may not only help the children, but through them may reach and help the parents. What a field for work among the families in which there is no religious training at home. Even when they cannot be persuaded to come to the Sabbath school, they may be reached and helped through the work of the home department. It is not an easy matter to interest the children in these things when parents are uninterested, or perhaps are even hostile to this work.

The religious character of parents gives direction to the religious character of children. This follows as naturally as cause and effect. This may be regarded as a general rule, although there are exceptions to it. The children of Christians largely become Christians, while the children of unbelievers, to a great extent, grow up in unbelief. Parents, both by example and precept, instruct their children. The infant mind opens faster than we are aware. Early impressions are the

most lasting. The understanding and affections are then unoccupied. Everything is new and novel, hence impressive. Very soon the child is seen trying to imitate the motions and signs which it sees. "Like father, like son" is a trite but true saying. A story is related of a father and son who were walking over a dangerous place on a mountainside. The father was going before, but every now and then, would look back to see how his boy was getting along. At last the little fellow said, "Choose a safe path, father, I'm coming after you." How important it is both for time and eternity, for themselves and for their children, that parents choose right paths. Some look upon the Sabbath school as being only for the children. It should be regarded rather as a school for the study of the Bible. None are too old for this study; therefore, all the members of the family should be in the Sabbath school. One great step toward holding the boys in the school will be made when the fathers stay for Bible study.

Even among Christians, some make more of religion in the home than others. Parents have not discharged their duty in reference to the religious instruction of their children when they have dressed and sent them to the Sabbath school. There should be religious instruction in the home. It is a great mistake to leave children to grow up without religious instruction until they are matured and capable of judging and deciding for themselves. Such a course would not be pursued in other things. If you want nothing but weeds in your garden all you have to do is to let it alone. So, if you want the child ruined spiritually, all you have to do is to let him alone, and the evil work will be accomplished. The fifth com-

mandment teaches directly the duty of children to their parents, and impliedly the duty of parents to their children. Parents can help their children and the Sabbath school by studying the lesson with them.

It is a lamentable fact that there is a great amount of ignorance of the Word of God, not only among the youth, but also among those of riper years. Where the facts of Bible history are unknown, the impression which these facts were designed to produce on the mind and heart must also be absent. A young lady from a Christian family was asked to explain the line in Lowell's "Vision of Sir Launfal," "We Sinais climb and know it not." But she could not, as she did not seem to know whether Sinai was a man, river or a mountain. Of course, she had no idea of what it signified. The same pupil could tell nothing of the life, character, time and place of Moses. All she knew was that he was mentioned somewhere in the Bible. If this was an exceptional case, it would not be so bad. 'Are there not pupils, who, when asked to look up a reference, are at a loss to know whether the book to which the reference is made is in the Old Testament or the New?

There is need of something to supplement the weekly lessons of the school. These must necessarily be fragmentary. Something more is needed to give a connected view of the Bible as a whole. Pupils should be urged to read the Bible through again and again. Family worship in the home is a great help to familiarize both parents and children with the Word of God. What more blessed sight to man or angel than to see Christian parents with sons and daughters of different ages reading together the Scriptures and uniting in asking God's blessing on each one for the day and for the night. It has been well said that family worship

serves as an edge and border to prevent the web of life from unravelling. Family worship brings the whole family on an equality before God. No Christian home can be complete until the family altar is set up. The heathen has his shrine. Can the Christian have less? The influence of the sacred gathering for prayer lingers through life.

The home and the Sabbath school should be mutual helpers in the great and important work of training the youth for Christ and the Church. The one is not to supplant or take the place of the other. Religious training in the home does not make the Sabbath school unnecessary. And, on the other hand, the Sabbath school, however well it may fill its place, does not make the religious training in the home of no value. Each fills its own place. It helps children to come in contact with others. No difference how good the home instruction in the Bible, children will be helped by attendance upon the Sabbath school.

J. C. TAYLOR.

GOD'S FINANCIAL METHOD.*

One internal evidence of the divine inspiration of the Scriptures is that whenever any perplexity confronts us in our Christian living, somewhere in God's Word we may find unmistakable directions that, if followed, will make a straight path through what would otherwise be an intricate labyrinth. This is not only true in individual experiences, but also in the perplexities that attend extensive church work, and the problems that confront national life.

When God's way prevails, prosperity

**Price of this leaflet, 30 cents per 100, 5 cents per dozen, postpaid. Address all orders to Mrs. Sarah K. Taylor, Rockland, Maine.*

prevails; when God's way is disregarded, we may look either for disaster or for a gradual decay. Prov. iii, 9, 10. Prov. x, 22. Prov. xi, 24, 25. Deut. viii, 18, 20.

Tithing was God's way of sustaining His worship. Everyone was required to devote to the purpose of sustaining the worship of God one-tenth of all his income, whatever that income might be. While he did this, prosperity smiled upon him; his fields brought forth abundantly, his flocks multiplied, and his wealth increased steadily. When he refused or neglected to do this, adversity and disaster would chase away his substance, and poverty and want take the place of plenty and peace. God's way worked well whenever it was followed.

Man has ever been trying to substitute some other method, and has met with various degrees of failure.

Man's Methods.—In all of man's devices, the first element is to avoid personal sacrifice.

1. One way is to supply his own need and the needs of his family, and if there is anything left, divide with the Lord.

2. Get money out of others. Beg, coax, persuade others to give. Get up a banquet, invite rich men, and after dinner, when every one is good-natured, pass around a subscription paper. Arrange for a big meeting. Talk up the matter privately beforehand, and get several men to promise to pledge \$100, or \$75, or \$50, or \$25, when the call comes. Get some orator to make a speech and excite the sympathies of the people, and then call for \$100 pledges. One of the men previously pledged jumps up and says: "I'll give \$100." Another follows, and in the excitement some new pledges are gained. Then pledges of \$75 are called for, \$50, \$25, etc., and thus money is raised.

3. Give entertainments, fairs, suppers, etc.

These are men's ways of supporting God's work.

If we are to take God for our ruler, why not study His laws and adopt His methods?

God's Method.—What are some of the advantages of God's method?

1. It equalizes the blessedness of giving and evenly distributes responsibility. God's laws all had the tendency to equalize burdens and blessings. The land laws, the yearly feasts, the laws of tithes and offerings, all the regulations and ceremonies, national and ecclesiastical, worked toward equal rights, equal privileges, equal blessings. The poorest man who paid his tithes was an equal participant with the richer man in the acceptable service of God. Under this system a few rich men could not run things to suit themselves because they paid all the bills.

2. This system saves us from puzzling our brains over "How much can I afford to give?" We all desire and intend to do something. God fixes the minimum; but the payment of tithes always enlarges the heart, and whoever with loving faithfulness regularly brings his tithes to God, finds such delight in giving that usually he soon adds freewill offerings. This principle is recognized where the Lord in reproving His people says: "Ye have robbed me in tithes and offerings." Malachi iii, 8.

3. It obviates the danger of self ruling and is a safeguard against covetousness.

Jesus warned His disciples against covetousness. Luke xii, 15: "And he said unto them, Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

He said it defiled a man. Mark vii, 20, 23. It is counted among the basest passions. Romans i, 29. We are told not to keep company with a covetous man. 1 Cor.

v, 9-11. The covetous will not inherit the kingdom of God. 1 Cor. vi, 9-10. We are not even to talk covetously. Eph. v, 3-5. We are to mortify it along with other most degrading vices. Col. iii, 5.

4. It is an open door of communication between God and us. Walking with God, He walks with us. We are (I speak with reverence) partners in business. We learn to recognize His guiding hand. He gives us what He wants us to have, and we appreciate His gifts. We are not so apt to fall into doubt, and fear, and despondency, because acquaintance with God increases faith, confidence, hopefulness. We have more correct views of life, and find less fault with others. 2 Cor. ix, 6-10.

5. We learn the value of little things. Tithing "mint and anise and cummin" was small business, but Jesus said: "These ought ye to have done." We are taught system in trifles. God's rules that govern the flying of a gnat are as inflexible as those that guide the planets in their courses. Carelessness in little things is what undermines Christian character, and vitiates the Christian life.

6. In Malachi iii, 10, God tells us one advantage of His method: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

When this is done, there is ever "meat" in the house of God. The support of His worship is not dependent upon our impulses or the excitement of our sympathies, nor upon the selfish, bribing gifts of Christ's enemies, nor the money that can be wheedled out of fun-loving bargain-seeking worldlings; but a continual, steady supply from the loving payment of tithes

will keep the treasury of God's house full, and there will be no financial lack.

Look now at God's argument. "Prove me herewith." Study the Divine urging. The reason Christians do not universally do this is because they think they cannot afford it. When God put this law upon His people they were the poorest they ever were, being just out of Egyptian bondage, yet He asked a tenth for His service, a tenth for the poor, the first fruits, the seventh day, the three yearly feasts, and the land to rest every seventh year. This system was designed to teach faith and faithfulness, and a partnership with God in all business as in all worship.

But you say: "That was under the old law, which has been abolished." True; but Jesus says when referring to this law of tithing, "These ought ye to have done, and not to leave the other undone." Matt. xxiii, 23. And Paul recognized the law of proportionate giving when he admonished the Church to lay by on the first day of the week "as God hath prospered him." 1 Cor. xvi, 2.

"All I have is God's," says another. True; and of *all* which is His He asks you to "pay" (not give) Him a tenth. The other nine-tenths may be equally His, but He is willing you should use that in your family and in your business. But the tenth He *claims*. "A tenth is mine," He says, and to those who refused to pay that tenth, He said: "Ye have robbed me in tithes and offerings."

"These ought ye to have done." Ought implies duty. It is a sin not to do what we ought. But in laying out our duties God only considers our profit. He would pour upon us an overwhelming flood of blessing, and the windows are opened by an act of faith on our part, an act that unifies the Church of God, relieves us from perplexity, purifies us from one sort of selfishness, brings us into partnership

with Him, teaches us the perfection of His methods, and produces continual abundance in His house.

—*Sarah K. Taylor.*

READ THE BIBLE BEFORE YOU ASSAIL IT.

Read the Bible attentively before you assail it; and if you can and dare, assail it afterwards. The Bible bears so evidently the seal of truth and faithfulness; it is so simple and yet so high; so plain, yet so deep; it presents such a perfect harmony of doctrine amidst the immense variety of its details; it is so admirable, even in the smallest particulars, that these characteristics, which appear also in the material creation, mark plainly that the Bible and Nature are the work of one and the same God.

A discussion arose between a clergyman and some infidel young men, who were so anxious to display their learning, that they resolved to carry on a controversy before a numerous assembly. The day was fixed. In the meantime, in order to prepare for the contest, the young men began to study the Scriptures, which they had never done before. What was the result? Some of these unbelievers were convinced of the divine inspiration of the Holy Scriptures; and, instead of making the objections they intended, they came humbly to declare themselves the disciples of Christ. How memorable a triumph of the Word of God over the conscience of man!

This power has been displayed again and again. A stranger, who went to inquire for the writings of a famous skeptic, was told by the bookseller that he had not got them, but that he had another book far superior. "I sell it," said he, "for four shillings; but I will lend it to you, if you will promise to read it, and I will take it back if you then think that

it is not worth its price." The stranger consented, and the bookseller fetched a copy of the Bible. The infidel smiled on seeing it, but would not retract his promise. Sometime afterwards, having read the Bible, he returned to the bookseller, and expressed his gratitude to him. "You have given me," said he, "more than I can ever pay. I was miserable, but now I am happy. I have found in your book the way of salvation." From that time he lived a life of faith, and he died in the hope of a glorious eternity.—*From the French of G. De Felice.*

CHRISTIANS IN STRANGE COMPANY.

A story is told of a gentleman who had a beautiful singing canary. A friend wanted to try if he could teach his sparrows to sing by keeping the canary with them. He borrowed it, and placed it in the cage with his sparrows. Instead, however, of teaching them to sing, the poor bird got so timid among the strange birds that it stopped singing altogether, and did nothing but chirp like the sparrows. The owner then took it back; but still it would not sing. It then occurred to him to put it beside another canary, which sang well. This had the desired effect, and regaining the old note, it sang as beautifully as ever. Many Christians go, like the canary, into the strange company and atmosphere of the worldlings, and consequently they not only do not teach the world to sing their happy, glorious note of praise, but they cannot sing the old songs of praise in a strange land themselves, and soon they learn the sorrowful note of the world. The best thing for such is to go back again into the more genial society of happy rejoicing Christians, among whom they will soon learn to sing the glorious notes of praise again, making melody in their hearts.

How many a young Christian starts with that indescribable something so hard to explain and define, but yet so really felt, "the joy of the Lord," and in course of time loses it. Whatever else he may have gained, without that, he has lost all that makes the Christian life enjoyable. It is like a sensitive plant that shrinks up at the touch of sin indulged, worldly pleasures, sensual thoughts, vanities and frivolities. Whatever passing pleasures these may have given, they cannot compensate for the loss of the joy of the Lord. Only those who have truly enjoyed this precious jewel of the Christian life know how easily they can be robbed of it. Let those of us who have lost it seek for it, as they would for treasures of gold; and "let us lay aside every weight, and the sin which doth so easily beset us," and pray for resolution not merely to resist once or twice, but habitually to repress the temptation to indulge in that which will rob us of our treasure.

Insane people have been known to play with pebbles and think them valuable diamonds. Though we may laugh at them, we Christians also have seasons of temporary insanity, when things lose their relative value in our eyes, and things temporal seem to have value equal to things which are eternal. Many sow thorns during the spring time of life, to be reaped in the autumn of old age, perhaps on a dying bed. We are all too prone to forget the reward hereafter—the crown of glory that fadeth not away—and to pant for and grasp after the poor perishing things of life. Well may we accept our Saviour's warning when He said, "What I say unto you, I say unto all, Watch."—*Captain Seton Churchill.*

GROWTH OF FOREIGN MISSIONS.

1800—The foreign missionary societies numbered seven.

1900—They number over five hundred.

1800—The income of seven societies amounted to about fifty thousand dollars.

1900—The income is over fifteen million dollars.

1800—The number of native communicants enrolled in Protestant mission churches was seven thousand.

1900—There are now one million five hundred thousand native communicants.

1800—The adherents of Protestant churches in heathen lands were estimated at fifteen thousand.

1900—They number three million five hundred thousand.

1800—Not one unmarried woman missionary in all heathen lands.

1900—There are at least two thousand five hundred and seventy-five.

1800—Medical missions were unknown.

1900—There are now more than five hundred medical missionaries, one-fourth of this number being women.

1800—There were no patients treated by Christian physicians.

1900—There are now over two hundred thousand patients under treatment in hospitals and dispensaries, established by foreign missionary societies.

1800—Only one-fifth of the human family had the Bible in languages they could read.

1900—Nine-tenths of the people of the world have the Word of God in languages and dialects known to them.—*Missionary Helper.*

A TWENTY-FOUR-HOUR DAY.

Calling one day upon a business man in his office, I found him, as usual, "up to his eyes" in work.

"Sit down and wait a moment," he said, handing me a chair.

"You are always working," I remarked; "how many hours do you put in each day?"

"Twenty-four," he replied, with a smile.

My face expressed my astonishment.

"Yes," he said, "I work ten or twelve hours here; the rest of the time I am working at the other side of the world—by proxy, of course."

"I don't understand," I said.

"Let me explain," he returned, more seriously than before. "When I was at school I became deeply interested in the missionary cause. I determined to go out to China and work in the field. But my father died, and his business here was in such a state that no outsider could successfully carry it on. There were a mother, sisters and younger brothers dependent upon the profits of the house.



In a recent address to a church missionary meeting in England, Miss Fisher, of the Toro Mission in Africa, gave the following account of the wonderful change that has been wrought in the Kingdom of Toro, which lies west of Uganda, within two or three years:

I think that one of the greatest wonders that can be seen in the capital of Toro at the present time is a magnificent church, capable of holding 800 to 1,000 people. This church was raised, not so much through the freewill offerings of the people, as through their manual labor. If we realize the past of the people, and that there was not a single man in the country who holds any important position that would put his hand to work, you will understand what it meant for those chiefs and people, day after day for three months, to work from eight o'clock in the morning to two in the afternoon, under an equatorial sky, building together this house for God in their capital town. You would see the bare feet of a great number of those chiefs stamping away the mud which was to be used for the building, and they would afterwards put it on their shoulders and place it at the feet of the king, who was there with his sleeves turned up, and his courtiers around him, and he would handle the mud and beat it into the wooden structure standing there as the framework of the new church. Never shall I forget a sentence in the king's prayer on the day of the consecration of that church. Standing up before all those people, the men on one side and the women on the other, he said: "Oh, Almighty God! we know that Thou dwellest not in temples made with hands, but Thou knowest that this house has been built with our hearts' devotion. Therefore come and take up Thy dwelling place, that every sinner entering these doors may feel the saving power of Thy presence." Was not that a wonderful prayer?



The thing we have most to fear from is not the liveliness of the sinners, but the deadness of the saints.—*C. H. Parkhurst, D.D.*

But I determined, nevertheless, to have a representative in the field, and I took up the support of a native preacher in China."

Here my friend took down a much-thumbed map of southern China, and pointed out a certain town.

"That is where my man is at work," he said. "We have representatives of our business in several of the principal cities of the world. I call this our 'missionary branch.' My man there is working while I sleep. He is my substitute. In that way I work twenty-four hours a day—for the Master. I work here for the money to keep my representative working over there."—*Exchange.*



EDITORIAL NOTES.



Within less than ten months two of our devoted laborers at Tak Hing, China, have passed to their rest and reward. Mrs. A. I. Robb fell asleep November 16, 1903, and Dr. J. Maude George, September 5, 1904. They were young women, about the same age, and very closely resembled each other in personal consecration and missionary zeal. The memory of their faithful and successful service should be an inspiration to the Christian workers that are left behind at home and on the field.

A few weeks ago Mrs. R. J. George wrote to OLIVE TREES suggesting that the Church should make a suitable memorial of Mrs. Robb as the first missionary laid to rest in Chinese soil. After the letter was written and before it was mailed, came the startling cablegram that her own daughter had fallen on the distant field. This seemed to make it more imperative that the Church should respond in some way to the voice of the Lord speaking in these wonderful and mysterious providences. If this seeming indifference remains, He may speak again in yet louder tones.

As every good life is a gift from God, it seemed to her most fitting that the memorial of these consecrated workers should take the form of a thank offering to Him. Nor could anything be called a thank offering for their service which did not contribute to the carrying forward with increased zeal and devotion the cause for which they yielded up their lives. With such thoughts as these in mind, this mother now wishes "prayerfully and reverently" to place **Five Hundred dollars** in the Mission Treasuries, to be distributed as follows: **Two Hundred dollars** to the Syrian field to be divided equally among the Missions in Latakia, Suadia, Mersina and Cyprus; **One Hundred dollars** to the Mission in China; **Fifty dollars** each to the Indian, Southern and Domestic Missions; **Forty dollars** to the Jewish Mission, and **Ten dollars** to the Chinese Mission in Oakland. If this offering of love from a heart that is crushed with a great sorrow, and yet is uplifted with a joy that is unspeakable and full of glory, though small in itself, should become the nucleus of a memorial thank offering before the Lord, from the whole Church, and carry blessings to all the Mission fields, then, indeed, their loved ones have not died in vain.

We heartily endorse this form of memorial, and solicit the co-operation of all

friends of missionary work, men, women and children. We do not appeal, in the language of the originator of the movement, "for a monument on the lonely graves in China, but for a token of our appreciation of the consecration of their beautiful lives," to carry forward the work, not only in Tak Hing, but in every Mission field in the Church. Whatever is contributed for this purpose will be paid into the Treasuries and reach the fields through official channels, but it must be an offering over and above what is being already given for the Missions. There seems no reason why Ten Thousand dollars should not thus be added to the regular contributions for the current year, or One Thousand dollars for each center of operations. Who can tell what may thus be accomplished to the glory of our enthroned Redeemer in the salvation of souls and the advancement of His cause?

All offerings should be sent to OLIVE TREES; and, after acknowledging receipt in these columns, we will pass the money on to the Treasurers. Address:

R. M. SOMMERVILLE,
327 West 56th Street,
New York.



It should be said in reference to "A Memorial Thankoffering" that every contributor is expected to name the mission or missions which he desires to aid. The design is not to give any one field special help, but rather to increase the missionary spirit of the Church, that the work may be extended both at home and abroad; and we believe that this must be the result of contemplating the consecrated lives of the two noble women who have fallen asleep and now rest from their labors. Whether the offering is a dime or a thousand dollars, it will be appropriated according to the wish of the donor.



Before the close of this month there will be mailed to every settled minister and to a representative of every vacant congregation the following statement:

FOREIGN MISSION CIRCULAR.

Dear Brother:

We ask you to represent the Board in presenting to the congregation under your pastoral care the claims of the Foreign Missions. Only for a large bequest and generous donations from individuals, some of whom have recently passed away, the



contributions of the congregations would have fallen far short of meeting the necessary expenditures last year. Even the additional income from invested funds would not have prevented a large overdraft on the Treasury. The success of the work depends, under God, on the increased liberality of the people, and their liberality will be measured by their knowledge of its condition and needs. Intelligent and conscientious stewards will not contribute to any enterprise unless they clearly understand its meaning, importance and claims on the trust fund they have been appointed to administer. Money is a sacred trust, for the use of which men will have to answer to God; and consequently before we can look for a very large increase in the offerings of the Covenant Church for foreign missions, its individual membership must be thoroughly alive to the call of the enthroned Redeemer for consecrated service as a proof of professed loyalty to His crown. It is useless to appeal for money until the people have been indoctrinated in the principle of stewardship, and brought to realize that self-surrender is a leading element in vital Christianity. To teach them these pivotal truths and to

keep constantly before them facts regarding the deadly ignorance and debasing immorality of a perishing world, and the responsibility of redeemed men for its evangelization, the Board is dependent on the co-operation of ministers and elders in the pulpit, at social gatherings for prayer, and when visiting from house to house. The great apostle, while commending the Saints in Achaia for faith and utterance and knowledge and diligence and brotherly love, felt it necessary to urge them to abound in the grace of free-hearted liberality as the evidence of whole-hearted consecration to the Lord, and of growing transformation into His likeness, as well as the spring of rich communion with Him.

In the Syrian Mission and in the Mission to China there are seventeen American laborers, seven ordained ministers, four physicians and five teachers. Of these, one minister and three medical missionaries represent and are supported by home congregations at an outlay of \$2,800. The remaining thirteen—six ministers, two physicians and five teachers—draw their salaries from the general Treasury, an aggregate charge of \$10,800. Then there are the salaries of native teachers, colporteurs, evangelists, and Bible women, with the running expenses of four boarding schools, amounting to about \$11,500. To these must be added medical supplies, shipping and traveling expenses, outfits for new missionaries, and allowance for the matron of Latakia hospital, retired owing to failing health, which will bring the total expenditure up to more than \$25,000.

These facts show clearly that unless the full appropriation of \$15,000, voted by Synod, is raised, the Board will not be able to carry on the work of the current year without incurring debt. It is for the Church to say whether it will increase the

offerings it has been accustomed to make and thus fulfill its pledges to the Lord, at the same time deepening in that way its own spiritual vitality and leading souls out of darkness, servitude and death into the light, liberty and life of the gospel. Yours faithfully,

R. M. SOMMERVILLE,

Cor. Secretary.

OLIVE TREES calls the special attention of its readers to the foregoing circular of the Board of Foreign Missions. The importance of the work, so closely identified with our own advancement in the Divine life, and the Mediatorial Glory of Christ, demands for it careful study. The grand illustration of giving is the grace of the Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich. The universe supplies no more forceful plea for liberality in the service of the King.



At the regular bi-monthly meeting of the Board of Foreign Missions, held in New York, September 26, 1904, it was unanimously agreed to call for a teacher to be associated with Miss Torrence at Tak Hing, China. The applicant must be a graduate of a college and have had some experience in teaching, a member of the Reformed Presbyterian Church, fully consecrated to Christ, and ready to endure hardships and face difficulties in His service. The Board will be glad to hear from any one having these qualifications and willing to go to China. As it requires at least two years to acquire a usable knowledge of the language, it is important that she should be in the field at an early date. Preparation for the work is necessary. The duties are arduous. Delay in the appointment of a suitable person may retard the progress of the Mission. The whole Church ought to be earnest and im-

portunate in prayer to the Lord of the harvest, to thrust out into that field one whose labors He will own and render efficient.

R. M. SOMMERVILLE,
Corresponding Secretary.



OLIVE TREES will close another year next month. Through the hearty co-operation of many friends, its circulation has been largely increased, and it is not too much to believe that these friends of missionary work will not only renew their own subscriptions for 1905, but will also recommend the magazine to others. Renewals are not looked for till January, but the best time to secure new subscribers is now, that their names may be on the mailing list for the first number of the new year.

An illustration of the value of this journal as a missionary agency came to us very unexpectedly a few days ago. The pastor of an influential Presbyterian Congregation in Greater New York sent an order for three hundred and fifty copies of the October number "at whatever cost," that he might put one into each of the three hundred and forty-seven pews in his place of worship. "In case," he writes, "you do not have as many copies, could I have the privilege of printing as a leaflet the monograph on Dr. George? I greatly appreciate and would like the members of our church to read it. I am sure it would stimulate their interest in foreign missions." If this brother, belonging to another denomination, would like to have one number of OLIVE TREES in every family of his congregation, the ministers of the Presbyterian Church, whose mission work it represents, should not hesitate to commend it to the families under



their oversight. It ought to be in every home.



Two ordained ministers are called for, one to be stationed in Cyprus and the other to be associated with Rev. R. J. Dodds, at Mersina, and a woman for the Syrian field.



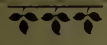
In this issue we publish an excellent paper from the prolific pen of Rev. J. M. Foster, of Boston, Mass. On page 244 occur a few sentences, beginning: "Covenanters are tempted," etc., and ending, "pursued the same course everywhere," that seemed to us, on reading the manuscript, not unlikely to leave the impression that the foreign missionaries of the Reformed Presbyterian Church were not loyal to its position in regard to purity of worship and dissent from a constitution of civil government that does not recognize the law and authority of God in Christ as King of nations. Our first thought was to clip them out, but we afterwards concluded to write the author for an explanation. In his reply, Mr. Foster said: "I am persuaded that you have hastily read into my manuscript a meaning not intended. I had not the remotest intention of calling in question the fidelity of our devoted missionaries. I have never had any such thought respecting their magnificent work. * * * In the Council at Liverpool it was contended that the home Church should not impose its terms of communion upon the converts in the foreign field. That is a temptation that must be met. And that was what I had in mind. But that is no suggestion that our missionaries are in danger of yielding to it. * * * I want to help the brethren rather than discourage them."



When home is ruled according to God's Word, angels might be asked to stay at night with us, and they would not find themselves out of their element.—*Spurgeon.*

POST OFFICE ADDRESSES OF FOREIGN MISSIONARIES.

REV. JAS. S. STEWART.....	}	<i>Latakia, Syria.</i>
J. M. BALPH, M. D.....		
MISS MATTIE R. WYLIE.....		
MISS MAGGIE B. EDGAR.....		
MISS WILLIA A. DODDS.....		
REV. C. A. DODDS.....	}	<i>Suadia, via Antioch, Syria.</i>
MISS META CUNNINGHAM		
REV. R. J. DODDS.....	}	<i>Mersina, Asia Minor.</i>
MISS EVADNA M. STERRETT.....		
MISS LIZZIE McNAUGHTON.....		
REV. WALTER McCARROLL.....		<i>Larnaca, Cyprus.</i>
REV. A. I. ROBB.....	}	<i>Tak Hing Chau, West River, via Canton, So. China.</i>
REV. J. K. ROBB.....		
J. M. WRIGHT, M. D... ..		
MISS KATE McBURNEY, M. D.....		
MISS JEAN McBURNEY, M. D.....		
MISS JENNIE B. TORRFNCE.....		



POST OFFICE ADDRESSES OF HOME MISSIONARIES.

REV. W. W. CARITHERS,	
<i>Indian Mission,</i>	
<i>Apache, O. T.</i>	
REV. J. G. REED,	
<i>Southern Mission,</i>	
<i>Selma, Ala.</i>	

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